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MAY 1940

# THE JOURNAL OF EDUCATIONAL SOCIOLOGY

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# The JOURNAL of EDUCATIONAL SOCIOLOGY

*A Magazine of Theory and Practice*

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## SPECIAL YOUTH ISSUE

This is an invitation and a challenge to high-school teachers, and, through them, to every boy and girl in secondary schools in America!

The April 1941 issue of THE JOURNAL OF EDUCATIONAL SOCIOLOGY will be unique to THE JOURNAL and to professional publications in general. Youth in the secondary schools will be given an opportunity to appraise our social problems and to discuss them freely and frankly. The issue will be entitled "Social Problems Through the Eyes of Youth," and each article will be written by a high-school student on any one of the following problems:

Youth Looks at Marriage and Family Life

Youth Looks at Careers

Youth Looks at Minority Groups

Youth Looks at Politics

Youth Evaluates Its Ideals

The articles will be evaluated on the basis of the understanding of the problem as it affects youth, the constructive character of the plans for meeting the problem, and the clarity and forcefulness with which the ideas are presented.

No individual prize will be offered, but instead a complete set of the Junior Encyclopedia Britannica will be given to the library of the high school in which the students writing the best article on each of the five problems are registered. Five sets will thus be presented. The five articles winning first place and the five rated second best

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will be published with the name of the student and of the school in the special youth issue of *THE JOURNAL* in April 1941.

Each article must not exceed twenty-five hundred words and should deal with only one of the five problems, although any student may submit more than one article. The manuscript must be typed, double space, on 8½ x 11 paper and both the original and one carbon submitted. The selection will be made by a committee of five nationally known authorities on youth's problems and, of course, the decisions of the judges will be final.

Because of the rigidity of magazine publication dates, no manuscript mailed after midnight, January 10, can be accepted. Mail the article (original and one carbon) to Professor Francis J. Brown, Managing Editor, *The Journal of Educational Sociology*, School of Education, New York University, New York, N. Y.

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#### Special Numbers 1940-1941

The policy of publishing special issues each dealing with a specific problem and a limited number of general issues has proved of genuine value. Despite a growing number of subscribers, there has been an increasing demand for special issues by individuals and groups interested specifically in the particular problem of the issue.

The following special numbers for the school year 1940-1941 will be of genuine interest to both groups of readers.

September 1940—Social Studies and the Schools

October 1940—Social Psychology of Education

November 1940—General Number

December 1940—The Sociology of Childhood

January 1941—Education for Public Service

February 1941—Education Turns the Dial

March 1941—Current Social Problems in Rural Education

April 1941—Social Problems Through the Eyes of Youth

May 1941—General Issue

## REFLECTIONS ON CULTURAL CONFLICTS IN THE SOUTH<sup>1</sup>

JOHN LESLIE PATTON, JR.

*Booker T. Washington High School  
Dallas, Texas*

The South is a land populated by Negroes and whites, the Negroes composing the minority group and the whites composing the majority group. These terms, majority and minority, used sociologically, refer to dominance and submission rather than to numerical relationships. With the exception of a few Mexicans who migrate from the south through Texas, there are but few of foreign birth. The land is very fertile; therefore it lends itself to an agrarian rather than an industrial culture. It is a land where cotton is truly king; all economics of the South rotate about the price of cotton. It is a land where prosperity begins and ends with the soil.

People of the North and East who have never visited the South have formed a series of erroneous conceptions of this land of beauty, steep hills, rolling plains, and broad prairies. The whites believe that evidences of the great plantations and of the old frontier still exist, and Negroes believe that mobs and "night riders" flourish daily everywhere.

One of the most noticeable features of the South is the tremendous waste that is taking place. This waste is evidenced in many ways, including natural, industrial, and human resources, culture, politics, health and hygiene, talent, and development of nationalistic capacity among the nine million Negroes.

If one should travel through the South, he would find thousands

<sup>1</sup> It is not intended that this paper should be taken as an appeal for social equality. It is an appeal for unification among Negroes to enable them to receive the same recognition as that given any other American citizen. In my opinion, the accessibility and availability of the white man's institutions in the North and in the East have served to crush the creativeness and initiative on the part of Negroes in those sections. Can a nation exist within a nation?  
—Author.

of acres of wasteland comprised of swamps, marshes, and thickets. Then there is land that has become exhausted because of the continuous growth of cotton, which has robbed the soil of its fertility. To the southwest, there are thousands of acres of land that have never been cultivated because of deserts. In the southern part of the State of Texas a similar arid condition existed, but in recent years a reclamation project was effected, making the hitherto barren land virtually a huge horn of plenty and prosperity. There are thousands of acres of land rendered useless because of soil erosion.

The United States Government has entered to halt this enormous waste of land, and, through a soil-conservation program which is a part of the Agricultural Adjustment Administration, has started terracing, which will make the land useful again. It is very strange to say that the people of the South who were affected most by this waste of land have done but little to stop it and have at times opposed the reclamation project. From the waste of land, we turn to the waste of industrial and human resources.

The people of the South receive but few benefits from their labor. The East furnishes the capital and also the market for projects. Therefore, it is the East rather than the South that enjoys the benefits of Southern labor. The South has been exploited by the Eastern capitalist through the establishment of chain stores and branch houses. Because of this great drain of wealth, the South is impoverished. The exploitation by the East has grown so serious that it has become necessary that Southern States pass laws controlling "foreign" business enterprises. For example, the State of Texas has a law that any out-of-State enterprise wishing to do business in the State must invest three fourths of its capital within the State and establish a branch office. Laws of this type have kept certain large enterprises of national prominence from operating within this State.

Due to the bitter competition between the Negro and white laborer, wages have been reduced to a very low scale for both. There are no more traditional "Negro jobs," as street cleaning, table wait-

ing, and public personal services. Labor unions are not welcomed by the white laborer in the South, and the Negro laborer is barred from them. The Negro artisan who engages in vocations requiring permits and licenses is generally disqualified from receiving such because of color. He, therefore, must work under the license or permit of white skilled workers. Although the Negro does the actual work, he receives only a small part of the compensation. Such is true in the case of plumbers, electricians, and the like.

In the homes, the Negro is still in favor because of a traditional belief in the South that he is a natural servant, and that, too, "he knows his place." A Negro is more desirable in domestic service because there is no fear of the employer's son or daughter falling in love with and marrying one of a different social and economic stratum. The use of many servants is a carry-over from the old slave period. The practice of having servants in the South is so prevalent that the white man who reaches even the "soiled white-collar class," which includes an income of approximately thirty dollars a week, finds it necessary to employ a Negro servant even if it be a mere high-school girl who receives in wages anything from old clothes up to two or three dollars per week. The servant problem affords good bridge-table conversation in such circles.

If "open spaces" were the only things conducive to good health, adequate housing facilities, and recreational opportunities, then the death rate of the South should be lower than that of the North or East. But this is not the case, for there is a lack of an adequate health and housing program. The cost of life in the South is comparatively low. In the days of Judge Roy Bean, of *Law West of the Pecos* fame, horse theft was punishable by lynching. In the State of Texas, punishment is more certain for stealing than it is for murder. Negroes murder Negroes and whites murder Negroes because a dead Negro is a matter of no consequence in Southern courts. Whites murder whites, using as a subterfuge "upholding high standards of womanhood" and thus are rescued by unwritten law.

There is also an appalling waste of talent, culture, and art. As men become more useful and talented, they leave the South because of lack of opportunity, economic and cultural, and today at least seventy per cent of the leading Negroes of the North and East are from the South. For the same reasons, a smaller proportion of whites migrate and are replaced by a shifting population of Northerners and Easterners of such caliber as to leave the exchange disadvantageous to the South. Boards of education and boards of industry always look beyond the Mason and Dixon line to fill vacancies of executives. When a Negro is needed in the field of education, this does not hold true, because there is the great fear that the Negro of the North will attempt to indoctrinate the Negro of the South with ideas of social, political, and economic equality. The Northern white who comes into the South, even though he is called a "damned Yankee" behind his back, fits in much better in the Southern social order, because, to avoid the stigma of being a "nigger lover," he becomes very harsh in his attitudes toward the Negro.

The only music and art relished by the South is its own, and in numerous Southern cities, the Negro is barred from hearing artists of national fame though he be one of his own race. There is not one university in the South comparable with Harvard, Yale, Princeton, New York University, or Columbia. The Negro in the South is barred from professional study in his own State. However, there are some States making provisions for out-of-State professional study for their Negro students. The Lloyd Gaines case, which won the decision that the State should provide equal educational facilities for the Negro in Missouri, will usher in a new day for graduate study among Negroes of the South.

The salary of the Negro teacher is exceptionally low, and in public schools very little recognition is given one of high professional attainment. In some of the rural schools, the salaries are as low as thirty dollars per month, and even in some of the progressive cities



as low as seventy dollars. The Negro lawyer seldom engages in professional growth because his cases, for the most part, are either divorces or real-estate transactions. He is seldom used for other purposes because his presence in the court places the client in jeopardy. The Negro doctor pays but little attention to professional growth because of a lack of keen competition. The Negro preacher is negligent of professional growth because he believes that the Negro will come to church anyway as it affords a social as well as spiritual outlet.

To a very large extent, freedom of speech and action is curtailed. Only the Democrat can speak with impunity. Socialists and Communists find the South a very unpleasant locality in which to instill their doctrines. Some have been tarred and feathered and driven from town; others have been placed in jail on trumped-up charges as was the case of Angelo Herndon. The greater part of the Negro population of the South is disfranchised because there is fear that the Negro vote would be entirely Republican. However, this fear is unwarranted, for the Negro has benefited most under Democratic administrations in recent years.

Practically every Southern city has its Negro political boss who is to be placed somewhere in a category between a "stooge" and a "stool pigeon"; he makes an acceptable go-between because he is without political ambitions and his word would not be believed before a white jury in case of an investigation of graft in which the integrity of the white man would be involved.

But the greatest waste that is taking place in the Southland today and the one that carries disastrous possibilities is the waste of nationalistic capacity among the nine million Negroes. They compose the "they" or the "have-nots." The whites compose the "we" group or the "haves." The cultural conflict between these two groups is as bitter as any found in the world today. It is comparable with the German-Jewish conflict, or the German-Czech struggle, or the Ital-



ian-Ethiopian exploitation. Only it has existed much longer. Hitler has mentioned that he would like to pattern his Jewish persecution after that of the Negro by the Southern white.

The attitude of the "we" group can be expressed by saying that the only culture the Negro needs can be found in *agri-culture*. The only geography a Negro needs is to be able to find his way to the woodpile, the mill, or the field. Joel Chandler Harris, in one of his Uncle Remus stories, said, "I can take a barrel stave and fling more sense in a nigger's head than all the school 'tween here and Michigan." He further says, "Educate a nigger and you lose a good plow-hand." The "we" group finds religious fortitude in Holy Writ by reading "Cursed be Canan. . . . They shall be drawers of water and hewers of wood."

With some in the "they" group, a fatalistic attitude has developed toward present conditions. There are others who believe that things will work themselves out. But, in both cases, no resentment is registered and the resistance is quite passive. As an oppressed group, it differs greatly from the Armenians or the Bohemians who have maintained their cultural unity through centuries of oppression.

There is no danger of any unified movement of significance among Negroes at present because there are but few Negro institutions left to unify. They scarcely know each other physically because of clandestine amalgamation with other races. They have traded the "buck and wing" dance for the hot steps of the "jitter-bugs." They have traded their kinky hair for marcel and croquignoles. They have traded titles of Uncle and Auntie for Mr. and Mrs., and sometimes the Honorable. They have traded religion for worldliness. They have traded cooncan for bridge and solitaire. They have traded their fried chicken and watermelon for caviar and Brussels sprouts. They have traded the banjo for the saxophone. They have traded their gin for cocktails. They have traded their barbecues for formal dances. The "they" group has completely disinherited itself of original culture to take on the vices as well as the virtues of the

"we" group. The Negro follows the cultural pattern of the white man more than any other minority group, yet he is further from this cultural pattern than any such group. He is the most undesirable of all of the minorities.

There are many forces that serve to disintegrate Negroes; namely: (1) the superior feeling of the Northern and the Eastern Negro over the Southern Negro because of the absence of direct family connection that can be traced to slavery and because of the economic, political, and social equality which they enjoy; (2) there is no holiday of equal significance to all Negroes, for even in the old slaveholding States the emancipation dates vary; (3) there is a lack of knowledge of Negro history to transmit the glories of the race; (4) there are many various religious cults and creeds among Negroes; (5) and there is a lack of an acceptable Negro leader.

The types of nationalism are tribal, cultural, and legalistic. There is no tribal form of nationalism existing among Negroes because the blood has become so diluted by amalgamation. No form of cultural nationalism exists because the folkways and mores of the race have been discarded for those of the majority group. No form of legalistic nationalism exists; although granted by the State, full civil rights cannot be exercised. Therefore, the Negro comprises a race without either a racial or a national ideology.

If there is such a thing as a cycle of nationalistic trends among people, then the Negro is ready to go back and enter into the most primitive form of racial unity of a tribal nature. If such a change would take place, the South would be in danger of race riots and other forms of barbarism. The lack of national ideals has placed the nine million Negroes of the South in a category of naturalized aliens.

Such things being true, imagine the dilemma of the Negro teacher who is compelled to teach allegiance to the flag and the humanitarian aspect of the State and National Constitution. A Negro child must be taught the tenets of democracy while young be-

cause if one should wait until adolescence, he would have found so many fallacies in American "democracy" that he would refuse to accept its principles. Such fallacies and inconsistencies have split the personality of the Negro child, and his allegiance is divided. Examples of such inconsistencies are: (1) in school he is taught to speak up when he is right, but he goes into a community where he must hush even if he is right; (2) in school he is taught to respect law and order, and in the community he fears the presence of police because of injustices received at the hands of those representing the law of his own land; (3) in school he is taught "my country—right or wrong," but he goes into a community that labels itself strictly as a white man's country. A series of negative concepts has developed in the child a peculiar sense of evaluation. Every idea and every suggestion carries a real and make-believe side. He carries the conscious and the subconscious mind on the same plane. These school-taught ideals are denounced within the child as fast as he hears them.

One might ask, "Does the Negro possess nationalistic capacity?" The answer is "Yes." The ideology of "liberty, equality, and fraternity," sounded in the French Revolution, echoed in Haiti. Toussaint L'Ouverture came forth as a leader of that great movement. The ideology of "no taxation without representation," sounded by the enraged colonists in the American Revolution, manifested itself in Crispus Attucks, Peter Salem, and many others. Attucks was the first American slain in the Boston Massacre for the cause of American independence. The ideology of "freedom of the seas," the slogan of the War of 1812, brought forth two famous Negroes, John Davis and John Johnson. The Civil War with its dual ideologies, "To render secession void" for the North as against "State rights" for the South, found the Negro imbued with the spirit of both sides.

The Negro is searching for a leader. Joe Louis and Marian Anderson are the most acceptable leaders in the front ranks of the race today. If it could produce an intellectual leader with the gift of

Marian Anderson and the punch of Joe Louis, then this great sleeping race would arise from its slumber.

The Negro school will have a great part to play in the development of nationalistic capacity among Negroes. The Negro teacher must refrain from teaching the use of force, pressure, and violence because every teacher owes a debt of loyalty to defend and protect that government by which the school has been developed. The curriculum of the Negro school should find a way of restating the goals of democracy to fit the needs of the Negro. The curriculum must supply the material as well as the social needs—thus guaranteeing economic and social security. It should educate the child to fit into the occupational opportunities offered by his community. Negro history, Negro literature, art, and science should be taught not as a novelty but on a par with every other subject leading to graduation. The capacity of creativeness should be developed. The curriculum should also teach that color may curb opportunity but not efficiency. A grievous fault of Negro secondary schools and colleges has been that they fail to lift the immediate community within the very shadow of the schools themselves. Just eighteen miles from Prairie View State Teachers College, a branch of Texas Agricultural and Mechanical College, is found the "Brazos Bottom," where illiteracy is a sectional characteristic. There are Negroes in the immediate vicinity of Tuskegee Institute who know nothing of Booker T. Washington. Characteristic of the communities of both schools is the primitive methods used by neighboring farmers.

The community has a great part to play in the development of this nationalistic capacity among Negroes. There should be an abolition of some of the many existing religious creeds and fraternities, for they serve to rend the race asunder. The Negro in business should give his patrons a fairer deal. There is no outside agency that serves to disintegrate Negroes more than the loss of confidence within their own ranks.

It is quite contradictory to the immortal Lincoln who said, "A house divided against itself cannot stand," for, divided, the social and economic order of the South, in spite of its dual system, does stand. It is a belief that from out of this chaos there shall rise a great Negro who shall come to liberate both the Negro and the white from the shackles of hate and prejudice that curse the South. He shall give purpose to the nine million Negroes who live and die without a national concept. He shall come in answer to the poet who prayed:

Send us men to match our mountains,  
Send us men to match our plains,  
Men with empires in their purpose  
And new ages in their brains.

\* \* \* \*

#### *Seminar on the Sociology of the Tennessee Valley*

In coöperation with the *Open Road*, the department of educational sociology of New York University School of Education has planned a field course and seminar, under the direction of Dr. Julius Yourman, to permit graduate students to apply in a unique laboratory area their theoretic knowledge and techniques.

Five weeks (July 5 to August 9) will be spent in communities in Tennessee, Alabama, and Georgia, studying by conferences, research, and direct field observations the impact of technology on an area previously unaffected by the Industrial Revolution; evidences of social change; and personal, institutional, and community disorganization and reorganization.

Registration will be limited to fifteen graduate students. Requests for complete information should be sent to Professor H. W. Zorbaugh, Acting Chairman, Department of Educational Sociology, New York University School of Education.

## THE COMMUNITY COUNCIL

ALVIN F. ZANDER

*University of Michigan*

### WHAT IS A COMMUNITY PLANNING COUNCIL?

A community council is a group composed of persons representing each community organization, agency, and interest. It is open to every one on a nonprofit, nonpartisan basis. It is organized on a community basis in towns and small cities, and on a neighborhood basis in large cities.

### WHAT IS THE FUNCTION OF A COMMUNITY COUNCIL?

A council provides a clearing house to help organizations work together on the community activities of common interest, such as clean-up week, a youth center, community chorus, or night school. The council finds and uses the personnel and advice of agencies outside the community, such as colleges, universities, successful community councils, recreation agencies, health departments, State departments of instruction, service clubs, etc. In no sense is it another agency to enter the competition for membership, time, and activities of the "belongers" in any town; instead it is a representative agency for the prevention of waste effort and for the promotion of coöperation among all members of the community.

The council may advise the organizations in the town, when asked; appoint a committee from its own membership to carry on certain tasks; or coöperate with any organization that may wish to carry on a given activity in the community.

The council often has an executive committee for policy planning, and may find it necessary to give the details of responsibility to a secretary or coördinator on a half-time or full-time basis. A part-time person can be released from some other community service, such as the school, department of recreation, or police.



The best type of community council constitution is not known; more depends upon the coöperative understanding of the members of the community than upon the written framework adopted by the organization. Sample constitutions are available.<sup>1</sup>

#### WHAT IS THE REASON FOR A COMMUNITY COUNCIL?

Most of the clubs in our towns have risen to meet a need that was apparent at the time of their formation. Now many of these groups overlap in membership, in time of meeting, and often in activities: in fact, the same activity is sometimes carried on by separate clubs in a given town as if they were competing with one another. Lack of coördination exists even though most community problems overlap or at least rub elbows with other problems. For example, a youth-guidance program demands as much adult education as it does work with the youths themselves.

The total membership of the active clubs in a town will usually account for little more than thirty to forty per cent of the population eligible to these groups.<sup>2</sup> This means that voice in community improvement attempts is *not* democratic; that certain persons are turned to whenever there are things to be done; that there is little conservation work for providing the town with new resources of leadership; and that many capable persons remain inactive.

#### WHAT ARE THE STEPS IN ORGANIZING A COMMUNITY COUNCIL?

I. *Personal, Face-to-Face Discussion of the Plan with Leaders and Others.* The value of personal contacts in a friendly discussion of this kind of an idea is often not realized. Its benefit lies in the fact that both the problems in the mind of the person supporting the inauguration of a council and the difficulties in the mind of the indi-

<sup>1</sup> Adult Education Program, School of Education, University of Michigan.

<sup>2</sup> L. A. Cook, *Community Backgrounds of Education* (New York: McGraw-Hill Book Company, Inc., 1938), p. 66.



vidual being interviewed may be aired in a down-to-earth manner. A group discussion by leaders at the very beginning of the council formation may be slow moving and, more serious than that, may block the discussion of items that are tender topics for some of those present. Personal discussion with persons in the town who are not usually considered as possible leadership stock often leads to a discovery of capable but unheralded leaders, helps in the evaluation of the present leaders, and provides information about the needs of the community. The latter information will serve as a base line for the starting point in future development. It is urged that outside help (as described in section 4) be used in this early interviewing.

2. *The Accumulation of Facts Concerning the Needs.* The facts that will demonstrate the need for such an organization may be gathered by either or both of the following techniques:

a) *The survey.* The finding of facts by the distribution of questionnaires or by the observations of a selected (or hired) group of survey technicians is well known. Agencies exist that will help a town to study itself.

It may be that the survey procedure could be used as the basis for a discussion group in the problems of the community.<sup>\*</sup> This seminar would be attended by all those in the neighborhood who are interested in helping to find out the "wheres" and "whys" of the needs of the community. It is fair to say that many people in a town know all the unimportant aspects of their community life, such as marriages, pseudo scandals, and trivialities, but have done very little to get accurate reports of community facts in such areas as the youth out of school, employment rehabilitation, library service, recreation, religion, town beautifying, commercial improvement, etc. The seminar procedure puts the fact finding in the hands of the community itself, causes it to realize why the community-study process must be

<sup>\*</sup>H. Y. McClusky, "Community Seminar for Adult Education," *University of Michigan School of Education Bulletin*, X:5 (February 1939).

a continuous one, and allows it to realize that solutions can happen here.

b) *Demonstrations of activities.* The *needs* of a community may be made more apparent than the results of a survey would provide by demonstrating the solution of a given problem in the town. For example, the need for a county library system, or at least for a more efficient means of supplying books to the rural areas around a small town, may be made more real by the setting-up of library stations in several places throughout the county. This will furnish a reservoir of individuals who have used, and thus are in a position to criticize constructively, the particular service, and to show the *need* for such an activity.

3. *The Popular Education.* The supply of leaders who have come to understand the things that need doing and the accumulation of facts about the community provide sufficient support and enough carry-over to lead smoothly into the next step, which is that of popularizing this information.

This may occur through the use of the newspaper, the speech, the personal letter, the distribution of printed materials, and the face-to-face contact.

The information given out must be practical, intelligently approached, and sufficiently stimulating to encourage interest on the part of the townspeople without making them become interested because it is fashionable or because they feel the pressure to improve themselves. Descriptions of such material must be handled in a good-natured, yet sincere, way if it is to compete with the more fascinating time demanders, such as listening to the radio, attending the theater, or going for a ride in the family automobile. The techniques of the radio and the newspaper advertisers may well be used in making this information encouraging and attractive.

4. *The Meeting of the Leaders.* The strategy necessary for establishing a planning council is prepared by the group of leaders who

have been thinking about the possibilities. They can compare the ideas that have grown in their minds after the first planting of the seed in the personal interview. The leaders are able in the planning conference to compare their thinking with the traditions and possible obstacles in that neighborhood. It is advisable that such a meeting include a person from some outside agency who has prestige in the community. Such a person lends objectivity to the group's thinking in addition to bringing ideas from outside sources. Agencies that may be tapped for resource persons include those mentioned at the beginning of this article.

Too much stress cannot be placed on the value of using some person from outside the community for guidance and advice during the stress and strain of attempting this organization. Because he is from the outside, he will have fewer prejudices and will be a help in the gradual untangling of the undertones of misunderstanding among community leaders. His information about other places will be a source of suggestions. His relations with an outside agency make the townsfolk feel that other persons and agencies think the task before the community an important one.

5. *The Community Meeting.* Either immediately before or quickly upon the heels of the meeting of the leaders, the entire community is invited to a public discussion of the plans that are in hand. Such a scheme may be publicized by urging organizations to send representatives and by especially stressing the point that the program needs complete community representation. It is best that such a gathering be a dinner, since persons are more amenable to new ideas when their energy is reinforced by food and their eagerness bolstered by good humor.

A popular speaker from the neighborhood must be obtained, one who is able to point out to the community the meaning of the goals that are being considered by the group and the wide values of the method that will be used for moving toward the goal which the

community has in mind. The projects that have been running as demonstrations and other community endeavors are discussed at this time, and members of the audience may be asked to evaluate them for the rest of the group.

This meeting should do four things:

a) Show the community that some interesting and valuable projects are under way, pointing out those recently organized as well as those in operation a long time

b) Indicate the lack of cohesiveness between these projects

c) Prove that the persons profiting from such activities are eager to have them continued

d) Convince the community that integration and planning are needed in all organizational activities—whether they be recreation, social progress, education, traffic control, or real estate; that such coöperative thinking is a trend of the times and an indication of the attempts being made to find tools that make democracy click.

6. *The Council.* Members of the council must be representative of the community, coming from groups of persons who have interests in common, which means that each of the clubs in town is eligible to send members to the organization. Such a representation is often not a cross section of the community. About one third of the eligible population of the average town belongs to the organizations, and those who are members belong to more than one of the town clubs. This causes a great overlap in membership.

Incomplete representation may be avoided by the formation of new organizations among those groups who do little "belonging," or by allowing any civic-minded individual to participate. A selection may be made on the basis of geographical representation or employment representation. Both of these methods allow for more thorough coverage of the community than the purely club-delegate council; however, they are more difficult and complex to administer.

Some communities will find that the expansion of an already existing organization will be a useful key group. In others there is

existent a youth council, a council of social agencies, or some other group that really functions and is forward looking in nature. The expansion of the membership and the policies of this group may solve the problem of organizing a council.

It is most necessary that the civic officeholders of the town or county be included as members of the council, representing their own office. Then they are sure to understand the growth and ideals of the community council and to feel that the council is not merely a pressure group forcing the officials' hands in political action.

The council will be wise to provide a definite policy for the training of new leaders by the use of deputies (*i.e.*, promising young assistants for veteran community leaders), the distribution of responsibilities, or some other scheme. The fact-finding should be a continuous process both inside the community and out: the latter by searching for new ideas to provide fuel for long-time planning.

WHAT ARE THE POSSIBLE TASKS FOR A  
COMMUNITY COUNCIL?

The jobs that the council will take upon itself depend upon what needs to be done. Projects that are already in operation in the neighborhood may, in some cases, very easily come under their guidance. All programs ought to be concrete in their goals during the beginning stages, and these goals should be of the sort that provide tangible evidence of gains and values for the none-too-easily convinced.

"The council that moves quickly into planning and does not waste too much time in technical methods for coördination, that gracefully manages to bring professional and lay people into working arrangements, that emphasizes regionalism as well as localism, and that allies itself with a study program possesses the best possibilities of success and permanence."

\*Edward C. Lindeman, *New Patterns of Community Organization in Community Cooperation for Social Welfare* (New York: National Probation Association, 50 West 50th Street, December 1937), pp. 6-7.

SOME PROJECTS THAT PLANNING COUNCILS  
HAVE DIRECTED AND ADVISED

*Education*

Apprenticeship courses  
Vocational training schools  
Vacation church schools  
Vocational guidance and counseling service  
Nursery schools  
Institutes: recreation, leadership, and music  
Night schools  
Parent education  
Community seminars  
Adult education  
Community forums

*Youth*

Youth centers  
Youth dances  
Widespread church societies  
Delinquency councils

*Employment*

Youth odd-job clearance bureau  
Apprenticeship classes

*Health*

Hospitals  
Medical-supply lending stations  
Preschool child-health surveys  
Teeth and tonsil clinics  
Hot lunches for school children



## THE NEGLECTED DAY NURSERY

ETHEL S. BEER

*Brightside Day Nursery, New York*

The day nursery is one of the most neglected social agencies. This is unfortunate since it has great possibilities. The day nursery has not yet attained professional standing, mainly due to the difficulty of defining its function and to the lack of a trained personnel.

The purpose of the day nursery is simple. It exists to care for the children of working mothers. But this broad aim lends itself to countless interpretations, just as the routine care of the sick in hospitals formerly did. Nowadays this has been reasonably well standardized, only graduate and student nurses being employed. But no such standards have been set up in the day nursery, where both untrained and trained persons are still employed. There are two types of day nurseries—the custodial and the developmental. This causes confusion from the very beginning. The day-nursery movement is still groping in the dark, perhaps because of its newness.

The idea of the day nursery can be traced back to 1767, in Switzerland. At the beginning of the nineteenth century, 1802 to be exact, a day nursery was opened in Detmold, Germany. St. Petersburg in Russia followed suit in 1838; Firmin Marbeau was responsible for the first day nursery in France; England opened her first day nursery in 1850. The head of a day nursery in England must be a fully qualified hospital trained matron. For the older children there are nursery-school teachers. But part of the help is untrained since these day nurseries also prepare young girls to care for children in private homes and institutions.

Turning now to the United States: what has happened here? The Nursery and Child's Hospital in 1854 founded a day nursery for mothers who had been patients. Next came Troy, New York, which opened its first day nursery in 1858. This day nursery still exists and holds the palm for being the oldest in the United States. In 1937, its



rambling house also contained a large medical clinic for the day nursery and the community. An intensive case-work service on the day-nursery families was also initiated at that time, but it is too early to evaluate the results, according to the head, a social-service worker.

The number of day nurseries in the United States has fluctuated. At the peak, in 1931, there were about 800; the depression closed the doors of many and, in 1934, only 650 remained; the most recent figure, of September 1938, is 586. However, at least a part of this apparent decrease is probably due to the fact that certain day nurseries are now counted as nursery schools. The distinction is not always clearly made because of the variation in day nurseries. In the City of New York there are about 91 day nurseries.

The disparity in the care given day nursery children is remarkable. For instance, in some day nurseries there are only uneducated nursemaids with a matron in charge. In others, trained or partially trained help is used, and the head may or may not be a professional worker. Also, although the government does not contribute to day nurseries directly, it does provide teachers from the board of education and through Federal relief funds. In this latter case those handling the children are not necessarily trained teachers since they must be drawn from the ranks of the WPA. The National Youth Administration girls, also paid from Government monies, sometimes care for the children, but they are not trained teachers. Some day nurseries use them almost exclusively. In day nurseries conducted by church groups not all of the workers are trained. However, the complexity of the problem does not end here.

The custodial day nursery was the natural outcome of the plight of the mother. She had to go to work and, therefore, must have some place to leave her children. Indifferent as their treatment was, she felt that they were safer than if she left them at home unguarded. Relief for the mother rather than the proper care of the child was emphasized. Later, such perfunctory handling, common in the custodial day nursery, was not considered enough. The responsibil-

ity to the child was realized and the developmental day nursery evolved. But as yet it is by no means uniform in type.

Probably the first aspect of the child's welfare to be developed was the physical. A trained baby's nurse was taken on the staff for the infants' department; but surprisingly enough not all day nurseries even now in the City of New York have such a person for their infants. The situation is sometimes covered by a graduate nurse who supervises these babies along with her other duties, which may include administrative and social-service work. On the other hand, some day nurseries employ no graduate nurses. The doctor and the dentist, though not full-time members of the staff, may or may not be at the service of the day nursery. Strangely enough the pediatrician is not always used even in communities where he is available. As for the specialist, the eye doctor, the ear doctor, or the psychiatrist, he is indeed a rarity in a day nursery.

Education in the day nursery started with the older children who range in age from three to six. Even today there may not be more than one kindergarten teacher for the whole group. She may be responsible for the school children for the entire day, including the lunch period, or she may be there only in the morning. This is true, too, of the nursery-school teacher now frequently employed in the day nursery. Under these circumstances the children are in the hands of untrained help part of the time. Such help may also supplement the work of the teachers if the size of the group is too large. Sometimes arrangements are made by which students in training procure their practice teaching or field work in day nurseries. This is an economy for the day nursery, but it is often unsatisfactory for the children because of the frequent changes. With a nursery school in the day nursery it is possible to give an educational program to the children from the age of two. But this does not make a day nursery a nursery school as is frequently mistakenly contended, since the nursery school is primarily educational.

On the contrary, the day nursery is a social agency, even though it

may not employ a single social-service worker, using this term in the narrow sense to mean some one who has a degree in social service. It is evident that since the care of children is at stake the preponderance of the staff does not fit into this category. However, there may be general social workers and also case workers attached to the day nursery. The latter is perhaps the most recent professional to enter the field. As official investigator, it is often contended that she sets the pace for the day nursery.

But how about the head? It has already been stated that she is not always a professional person in spite of being in charge of a trained staff. This is one of the gravest faults of the day nursery. Unless there is a person at the top who can coördinate the whole program, how can the day nursery expect to be progressive? The difficulty has been that of procuring a trained executive because so far the professionals have scorned the role. The graduate nurse is willing to come in on her own basis; the teacher and social worker on theirs. They can demand their own salary and are more independent of the interference of board members. But this is no solution for the day nursery.

It is unfortunate that so few people recognize the potentialities of the day nursery. This is the reason why there should be special training for it. Sporadic courses have been given, but so far there is no consecutive preparation even for the head. The quicker this is done systematically, the sooner the day nurseries will progress. Nor should the subordinate professionals be left out. It may not be necessary to have a definite training school for the day nursery, but at least it should insist that all of its staff members study the subject either while on the job or, preferably, beforehand. Definite preparation for each staff member as a prerequisite to employment would be ideal. This should include the place which the day nursery has in the community as a child-care institution as well as the specific skills and understanding required.

Obviously then, there must be a better standardized day nursery. Gradually it should be possible to eliminate altogether the custodial

type. The first step is an executive head, trained and with experience in the day-nursery field. One system worth considering is the selection of new heads from the promising staff members in other day nurseries. Thus, instead of certain positions being "blind alleys" as they are at present, they might lead to advancement. Naturally such a plan would have to be closely supervised by a professional who knows the day nursery and should be coördinated with the studies described above.

Professional training for the rest of the staff should be required ultimately. The choice of the personnel, however, should be left almost entirely to the head. This is one reason why it is so important for her to be competent. Under an exceptional head even untrained help may work out satisfactorily, but this is not a basis for determining standards. It is also wrong, though, to assume that a professional who has never set foot in a day nursery and has had no special training can render efficient service. This only emphasizes the necessity of extra preparation for the day nursery.

The day nursery should set out to be a unique institution. This would automatically exclude the custodial day nursery from the movement, and such offshoots as the foster-day-home plan would not any longer be under its wing. Granted that the latter plan is more practical in certain communities than in others, it cannot offer the children the same privileges, even though the home is carefully selected and supervised.

It is true that the cost of a day nursery often is great, depending partly on how far the program is developed. But it is worth-while to care for children properly. Authorities tell us that salvaging these early years is important for later adjustment. Day-nursery children above all need such care because of their background of stress. Is it not better to pay for the protection of childhood rather than to run the risk of bringing up nonsocial beings who may later require that even larger sums be spent on them as delinquents? Why not try attacking the problem from the other end?

## COÖPERATION IN THE CLASSROOM<sup>1</sup>

DOROTHY CLEMENT WHELAN

*Junior High School, Atlantic City*

I have been on the teaching line for twelve years. Now I feel that the zero hour has arrived, for I am sticking my head over the top for others to take pot shots at me and my co-workers on the teaching line. From the reading I have done on the subject I believe that sociologists are of the opinion that coöperation in any field is dependent upon education, but that only in extracurricular activities do American students learn the true essence of coöperation. Perhaps that is true, but I think you will see that we on the teaching line are developing coöperation in the classroom.

First, we are striving in our schools today to teach children how to live, rather than to fill them with facts. Second, we are trying to create in our classrooms activities in which the children will learn to coöperate. Furthermore, it is our intense desire that they realize the importance of coöperation. Third, we are endeavoring to use in our classrooms real life situations because we want the coöperation learned here to carry over into the life of the individual and the community.

The following are actual classroom experiences, from kindergarten through senior high school, in which the teacher has tried to develop coöperation among students. The names used are fictitious. In the Atlantic City public schools a few fundamental processes and accomplishments are required for each grade, and with these tools the teacher may then develop as much as the ability of the group permits.

In one school where there is a large Italian population the children have formed many gangs. Shortly after seeing the motion picture *The Crusades*, gangs in one fourth-grade class decided to

<sup>1</sup> Excerpts from a paper read before the Educational Section of the American Sociological Society.

*Fourth grade "crusade."*

make war upon gangs in the parochial school near-by. It was to be a religious war. The fact that many in the public-school gangs were Catholics apparently made no difference.

One school day shortly before eight o'clock the public-school crusaders prepared for battle. They tore up a neighbor's picket fence to make their very worthy swords and the garbage-can lids provided strong if not beautiful shields. They charged down the street toward the enemy's camp. On the way they nearly mowed down their principal but in the heat of the excitement they neither heeded nor recognized him. When these modern knights reached the parochial school, the battle was cut short by the nuns who removed their warriors to the interior of the building. The public-school campaigners came away, but what a point they had scored! They won, for, they claimed, the enemy was yellow. They carefully hid their swords and shields in alley ways and cellars and went to school.

Meanwhile there was plenty of excitement at school. Residents of the neighborhood had called the police to report the missing picket fence and garbage-pail lids while others had gone to school to demand that something be done.

In this particular fourth grade there were twenty-eight boys and six girls. When the teacher had sent the girls out of the room, she questioned the boys about the disturbance. She found that there were three gangs in her class—the strongest gang was led by fourteen-year-old Antonio Pasquami, who was very large for his age and had formed his gang by bullying the smaller boys; the boys not wanted in Antonio's group formed another gang; the third was made up of three boys who had joined together because they were opposed to swearing. The teacher told her charges that something had to be done and that it was up to them to do it. She left them alone to decide what to do. The screaming and yelling that took place during this conference sounded like another battle.

When the teacher returned to ask if they had reached a decision, the leader, Antonio, said, "Yes, we have decided to sign a treaty of



peace and we want you to write it." The teacher demurred. Said Antonio, "But we want you to write it, Miss Brown, because we want it good and mean." After a lengthy discussion, Antonio agreed that they and not the teacher should write the treaty. Somewhat handicapped because his spelling was very limited, Antonio, who became the scribe, called one of his henchmen to write the treaty which he dictated with some assistance from the others. An artistic member of the gang drew a dove of peace at the top of the treaty and each boy very solemnly signed it.

The next day Miss Brown took the boys to the teachers' conference room in which there was a long table and chairs. She told them it was a good place for them to have a round-table discussion just as in the days of King Arthur when the knights sat around a round table and talked, and that at these round-table discussions every one must tell the truth. No one should be angry or try to beat up any one else for what was said at the round table.

This first round-table discussion concerned the picket fence and the garbage-pail lids. They agreed to return the lids and to replace the picket fence, but at the next meeting they admitted that they could not find all the lids, and that they could not make those they had fit the proper pails. The fence was entirely too big a job for them. When Miss Brown had led them to see that they must do something for the people whom they had troubled, they decided to go in pairs to the people of the neighborhood and tell them that they were members of the gangs that had caused so much disturbance and that they wanted to do a good deed each day to make amends. The people of the neighborhood readily responded with many suggestions. Some of the good deeds performed during the remainder of the school year included carrying the milk into houses, sweeping alleys, shovelling snow, running errands, weeding gardens, and even watching babies and smaller children. The youngsters thoroughly enjoyed performing these self-imposed tasks and every few days they had a round-table discussion at which they re-



ported what they had done. Gradually these round-table discussions became the means of settling all the classroom problems that year.

In the junior high school where I am a teacher we have an enrollment of about eleven hundred girls and boys in grades seven and eight. These children come to us from eight elementary schools scattered throughout the city. In this school there are thirty-two classrooms divided into six circuits.

At the beginning of the school year each classroom organizes a homeroom club of which every pupil in the class is a member. The club meets once a week, or more often if necessary, during school hours. The general purpose of these clubs is to develop a group responsibility among the members and a pride in social achievement; it is the introduction of the young citizen into the school community.

One year, as a means of focusing the attention of the pupils upon character education, each classroom was supplied with the "Moral Code for Youth," printed by P. F. Collier and Sons. We believe that good character is best formed by exposing the individual to increasingly better and higher standards in situations that challenge the interest of the individual to such an extent that he will make the new or better standards a part of himself. One homeroom club, after studying and discussing this moral code, divided into committees for the purpose of discovering how they might grow toward the standards set forth by this code. Many suggestions were made by the committees. Finally the club decided to have each committee work upon one of the points included in the moral code—such as honesty, loyalty, and coöperation—and report to the class the manner in which they felt a junior-high-school boy or girl might live up to these standards. At the end of a week each committee reported how it felt members of the club might develop in themselves these desirable qualities.

These homeroom clubs form the skeleton of our school. One representative from each homeroom club and one representative from

each extracurricular club—as the Glee Club, the Junior Librarians, and the Art Club—make up the School Congress. By means of Congress the entire school coöperates to attain certain goals. For example, in this same junior high school there is but one gymnasium and no school playground for an enrollment of 1,100 pupils. Each pupil has a thirty-five minute period in health education daily, in which the boys and girls meet separately in classes averaging about sixty pupils.

Throughout the entire year, except on stormy days, boys use the beach at the foot of the street and girls use the end of the street for physical-education activities (principally games and game skills). This spot is surrounded by four large beachfront hotels. Since hotels are this city's chief industry, pleasing hotel guests is one of the duties of the citizen of the town, but boys and girls in groups of sixty are apt to be unmindful of these facts, to forget themselves, and to make unnecessary noise disturbing to hotel guests.

There came to our superintendent one year a serious complaint stating that hotel guests objected to the noise made by the classes and recommending that the practice of going to the beach be stopped entirely. The superintendent made an appointment with the president of the hotel corporation for a meeting with a student committee selected from the School Congress. This committee then called upon the president of the hotel corporation. Each of the four students talked frankly with the president, set before him the difficulties the junior-high-school students encountered, such as lack of space, large classes, the long school day, and stated that the health-education period was their only opportunity for outdoor activities. They also expressed the desire of the student body to coöperate for the best interests of the city. The president of the hotel corporation expressed his pleasure in the students' visit, pointed out the importance of the hotel industry in the city, and cited the problem the hotel manager meets in trying to satisfy the personal desires of each guest.

The committee had a meeting following this conference and the

[Atlantic  
City, N.J.]

students prepared to report on their visit for the benefit of the entire school. The student body was much impressed by the report and homeroom clubs and physical-education classes seriously considered what must be done if they were to continue to use the beach and not offend hotel guests.

The results of the students' committee report were immediate and satisfactory. No complaint has been received from the hotels for five years; instead the students have been complimented on the excellent manner in which they conduct themselves. This situation did even more; it developed better school morale and community spirit; it increased politeness, and the respect for the rights of others was coupled with a noticeable development of poise, self-restraint, and responsibility. *A senior high school radio program.*

A senior-high-school teacher was anxious to have her classes learn how to conduct a discussion period and to understand the difference between discussion and argument. A mimeographed sheet was prepared and given to each student. It contained desirable qualities of chairman, group leader, and group members, and concluded with the statement:

People who argue usually have no intention of changing their minds, nor any desire to gain new light on a subject. Their minds are so closed that they will not tolerate a difference of opinion. They are so pleased with their own ideas that they produce in others a feeling of hopelessness and irritation. This kind of argument would defeat our purpose in group discussion. Our purpose is a broadened outlook.

After a careful consideration of this sheet the class decided to conduct the current-events work in *The Weekly News Review* as a group discussion. A chairman was selected by the group after it had talked about the qualities needed to fill the position effectively. Each class showed excellent judgment in choosing its chairman, whose first job was to divide the magazine into five parts. Every week he selected a different student from each of the five rows to lead the discussion for his row. The leader's material was a definite part

of the magazine assigned to him by the chairman. The type of program varied from radio broadcasts and plays to round-table discussions, panels, and forums, with an occasional Vox Pop feature and with spontaneous discussion from the class after the row had finished.

WPG, the local broadcasting station, gives one-half hour a month to Business and Professional Women. Believing there should be close association between the community and the school, the Club called upon the senior high school for assistance. After considerable group discussion, a radio broadcast, "The Consumer in a Competitive World," was planned and, from a class of forty students, twelve with the best voices were selected. In preparation, all the students read the Foreign Policy pamphlet on "Coöperatives" and at least one more book. In addition, they had to practise radio technique, including exercises to improve their reading and their diction. The big job was writing their own radio script. One student wrote letters to ten organizations that specialized in consumer education, the material later being made available to the economics classes in the school. Three girls wrote from this material two plays which were used in the broadcasts. Cutting down their original manuscripts to fit the allotted time and putting the program together in the most effective way were difficult tasks and required much working together, rewriting of material, and endless typewriting, which they did most graciously.

The students decided to ask the music club of the school to sing some folk songs to enliven their program and twenty students under the leadership of the chorus-club president worked out four songs for them. When finally whipped into shape the program consisted of twelve parts with thirty-two students coöperating. When the program went on the air it was entirely in the hands of the students. For thirty minutes, these thirty-two students managed themselves; the program went off like clockwork and with no confusion. The people in charge of the station said it was an interesting, well-bal-

anced program, and they would like to have more of them. As a result of this bit of coöperating some students overcame shyness; all strove for better diction and voice placement; and all grew in self-control. There was emotional satisfaction for the many hours of work in knowing the job had been well done.

A commercial class in senior high school had studied the qualities necessary for success in a given occupation. When the question of how to apply for a position arose, a group of pupils volunteered to get some information on this and report the results to the class.

After interviewing some prominent employers of Atlantic City, the information gained was written into an original dramatic sketch which was given for the whole class. The sketch showed an employer's office in which several applicants were applying for a stenographer's job. The facts were presented by contrast as well as by direct implication, and emphasized the qualities that help secure a position, such as: neatness in dress; well-groomed hair, nails, and shoes; pleasant manner; agreeable voice; poise and courtesy.

I realize that the results of such experiences in coöperation cannot be measured accurately. The many responses of both pupils and teachers indicate a genuine enthusiasm for such coöperative activities and we firmly believe that changes in behavior resulted. Students and teachers developed a better understanding of each other; all learned to work together for the benefit of the entire group; they learned to develop qualities of the good leader and the good follower; and there was a better understanding of how they must develop themselves if they really desired to become better citizens.

I could mention many other ways in which pupils coöperate daily but there is still great room for improvement. We teachers realize we have much to learn in this matter of teaching children to coöperate. We desperately need the help of fact-finding sociological studies. We need a better comprehension of the steps, means, and devices of training in this most important phase of education—coöperation.

## SELECTED FACTORS AFFECTING STUDENT ADJUSTMENT<sup>1</sup>

SANFORD WINSTON

*State College, University of North Carolina*

Traditionally, college administrators have been interested primarily in the scholastic backgrounds of entering students to the neglect of other factors that play a decisive role in the student's ultimate college achievement. Recently, increasing attention has been paid to the factor of general intelligence. Tests attempting its measurement have become routine in a large number of institutions. Socially minded men and women are now realizing, however, that social and personal factors are ever present influences in the adjustment of students, and that such factors may be as important in their way as is purely scholastic achievement or intellectual ability. It is the purpose of this analysis to consider certain other factors which may have a determining effect upon the success of college students. Three specific factors that seem to have considerable bearing with respect to the problems of freshmen are studied. Their analysis throws light on the difficulties of many students in achieving the type of classroom work of which they are innately capable.

### ECONOMIC INSECURITY

Much is being written currently about the handicaps of youth in seeking ultimate economic security. Equally as important, if not in total numbers at least in relation to the group from which they are drawn, are the youth who must depend in large measure or completely upon their own efforts to finance a college education. Expansion of scholarship programs and the college aid of the National Youth Administration are two steps in the direction of recognition

<sup>1</sup> Research Contribution No. 7. Prepared with the aid of the North Carolina State College Research Fund.



of this problem. Even so, except in rare instances, such types of aid alone are insufficient to meet a student's needs.

Analysis of data secured from matriculating freshmen at North Carolina State College indicates the seriousness of a situation believed to be more or less typical of similar institutions. Over a four-year period, 1934-1937, four fifths of all freshmen reported the necessity of earning part or all of their expenses. Almost half of all students expected to earn at least fifty per cent of their expenses, while approximately one out of ten had to earn the total amount (*see table*). Even with the relatively low cost of attending the institution in question, this represents a sizable amount of money to be earned, especially from part-time work.

ESTIMATED PER CENT OF EXPENSES FRESHMEN EXPECT TO EARN,  
1934-1937

<i>Estimated Per Cent to Be Earned</i>	<i>Number of Students</i>	<i>Per Cent</i>
Total*	2,257	100.0
100	232	10.3
75-99	264	11.7
50-74	564	25.0
25-49	516	22.8
Less than 25	232	10.3
None	449	19.9

\* Exclusive of unknowns.

The significance of such data to the extent that they concern work during the school year rather than during vacation periods is far-reaching. Students largely preoccupied with their financial situation cannot be expected to do classwork of as high a quality as they would with less severe drains upon their time and energy. To make ends meet students all too frequently live in rooms not conducive to the most effective study and skimp on food and other necessities. Frequently they must go for weeks on end without an adequate

amount of sleep, not to emphasize the overwork of which loss of sleep is one symptom.

It is increasingly evident that institutions in which large proportions of the student body must earn part or all of their expenses need to make definite adjustments to meet the situation. Yet they need not go so far as those institutions which are definitely set up on a combination of study and productive employment. Extension of student aid by means of scholarships, wages for specific types of work, etc., only partially meet the problem. There must be increased recognition of the need for thorough curricular adjustments. While no rule for these adjustments can be laid down, it may be suggested that the required hours of classroom work be geared to the amount of time the student has to devote to earning his way, with summer schools, and an extra year if necessary, used to make up the deficit. Whatever the approach, more attention to the individual student and his financial handicaps is called for.

#### DELAYED MATRICULATION

Most of the youth who plan to enter college do so in the autumn following their high-school graduation, if they are financially able. That delayed matriculation is far more common than might be expected is revealed by data on high-school graduation for freshmen registering at North Carolina State College in the autumn of 1936 and 1937. Only two thirds of them had been graduated from high school the preceding spring. Almost one fifth had been graduated a year before entering college. One out of every seven had been graduated from high school from two to nine years before embarking on a college career.

Associated with this lag in college matriculation is the fact that it represents a wide age range among freshmen and points to the erroneousness of the common conception of college youth as a homogeneous group. Actually the freshman class in large institutions ranges all the way from immature lads of fifteen and sixteen

with boys' interests and points of view to young men in their early twenties with the greater maturity and self-reliance that come so rapidly during the youth span. This is not negated by the fact that younger students tend, by and large, to be the more intelligent. Thus it is not enough to interpret the problems of delayed matriculation in terms of lapse of study habits or financial problems. From the point of view of student adjustments there should be consideration of a program, curricular and extracurricular, broad enough to meet the needs of a diversified group.

#### UNCERTAINTY OF VOCATIONAL PREFERENCE

In any college or university the vocational preferences of students assume importance practically from the day of matriculation. In order to investigate the problems associated with vocational choice, entering freshmen at North Carolina State College were asked several questions which gave highly thought-provoking results. One of the most interesting of these came from questions on whether or not the students were certain about the vocational interests specified. Of the freshmen in the fall of 1936, 15 per cent had no vocational preference and an additional 40 per cent, while stating a vocational preference, were uncertain about their choice. In some cases this meant uncertainty with respect to the branch of specialization within a broad field; in other cases uncertainty with respect to the actual field itself. In other words, due largely to youth and inexperience, over one half of the freshmen were more or less floundering in the sea of vocational opportunity.

In 1937 the same indecision was again found to be current. More than one fourth (26 per cent) of the freshmen reported no vocational preference, most of them stating "I don't know." In addition, 36 per cent, though specifying a choice, were uncertain whether they really wished to enter the specified field. In each of the two years almost half of the students having vocational choices and stat-

ing whether or not they felt reasonably certain about them were not sure that they wanted to follow the designated lines of work.

The answers on certainty of vocational preference were tabulated by urban and rural residence. Urban youth were more positive than rural youth in their wish to follow the vocation specified and fewer urban than rural youth had no vocational preference whatsoever. To the extent that vocational guidance has been recognized as a function of secondary schools, it has been developed primarily in city systems. Also, there is the fact that urban youth do have wider knowledge, by and large, of a variety of occupational possibilities than do rural youth.

Many youth are far too immature when they enter college to have any very definite idea regarding what occupation they may wish to enter eventually. They need broad background courses designed to widen their knowledge of current conditions so that ultimately they may make sound choices. Since over half of the entering students studied admittedly needed such assistance, it is obvious that a given college has a function which cannot be delegated to other institutions. Moreover, the uncertainties of students were found to cut across all schools within the college; in each school well over half of all students either had no vocational choice or were uncertain whether they really wished to pursue the particular vocation specified. Uncertainty of vocation, however, is not necessarily synonymous with uncertainty regarding a broad field. A student matriculating in a given school is usually fundamentally interested in the general field but lacks the background or experience to determine effectively which of the particular fields he may best be suited for.

Thus, the responsibility for guiding students devolves not only upon the institution in general but also upon the various schools, so far as their own enrollments are concerned. Even prior to college, the case is strong for increased guidance in the high schools, a movement which the colleges would do well to foster since ultimately they are the beneficiaries thereof.

## CONCLUSIONS

With the increasing recognition of the social waste attendant upon large masses of untrained and inexperienced youth unable to obtain a satisfactory foothold in the present-day economic structure, it becomes essential to evaluate the less heralded waste associated with higher education. For a young man to spend four years preparing to be a technical expert and then to enter a totally different field is an all too frequent occurrence. Institutions of higher learning have large numbers of youth for whom the attainment of a college education represents a severe economic struggle. The least that a given institution can be expected to do is to offer its students the highest type of guidance that has been developed in order that those students who need such assistance may pursue their collegiate course in the most satisfactory and least wasteful manner.

## A PLAN FOR GROUP EDUCATION IN THE ELEMENTARY SCHOOL

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In the December 1939 issue of *THE JOURNAL*, I attempted to give an outline of the principles upon which education for a democracy should be based. The major thesis of the discussion was that education *for* a democracy can be achieved only by means of education *through* democracy. The suggestion was made that this kind of education implies not only increased initiative and purpose in educative activities but also actual participation with adults in the conduct of the classrooms and the schools. These proposals have called forth some caustic comment on the advisability of such a procedure and especially regarding its possibility. How does such a setup work? The intention of the present article is to outline, in as much detail as available space permits, the practical workings of such a plan.

### THE PLAN

*Basic Aims.* In addition to the usual objectives of education, such as the acquisition of tools of learning and knowledge, personality development, character training and the like, our proposed plan has these further aims: to set up interpersonal relations and social interactions among the members of the class groups; to provide freedom with the discretion that arises from responsibility; to afford participation in a social setup; and to give status to individuals in the group.

*The Physical Arrangement.* As an illustration, let us take a class of 32 boys, twelve years of age, in a fairly large room. The first step is to remove all screwed-down furniture, the platform on which rests the teacher's desk, and all blackboards except at one end of the room. The room should then be painted a pleasant color and cur-



tains, which might be made by the pupils and the teacher, should be hung at the windows. These must not exclude any of the light, however. Open shelves and closets for books, clothes, tools, adornments, and objects in process of construction are needed. The furniture would consist of four large *plain* tables with chairs—each seating eight, comfortably. The chairs should, of course, be adjusted to the physical needs of each pupil. We would need in this arrangement a drawer for every pupil, in the tables themselves or in near-by drawer files, in which individual books and personal belongings would be kept. Several additional small tables and chairs, if space permits, would be very helpful.

*Procedure.* On the first day of the class, the teacher calls an informal meeting. He explains that the class will be divided into four groups (which we shall call "work groups"). Each group is allowed to choose a topic, a project, or a unit (these are not the terms used, of course) on which the members can work jointly or in smaller groups of two or three. The work group, however, will be responsible for a whole unit. The grouping must be voluntary and it may take several days to complete the formation of the groups. Meanwhile the children are allowed to take any seat they like and to become oriented to one another and to the total setting.

Let us assume that the central topic as required by the curriculum for the age group is "Natural Resources of the United States." A series of subtopics from which the groups can choose at will is presented by the teacher on a typed list or preferably on the blackboard.<sup>1</sup> One group chooses "coal," another "gasoline," a third "cotton," and a fourth "iron and steel." Tables are assigned to the work groups by mutual consent or drawing, if necessary.

The teacher then calls a meeting of the entire class and asks the boys to decide upon shelf allotment for each work group—where the materials are to be stored and clothes put away. Other arrangements necessary to assure an orderly and smooth life together should

<sup>1</sup> Common interests may prove to be the motivation for forming work groups.

be discussed by the teacher *and the children*. Decisions should be made by vote. When the teacher anticipates difficulties as a result of unwise decisions he *explains why* another course should be taken. There never has been any difficulty in persuading children to accept such authority from adults. When authority is of a give-and-take nature there is seldom opposition to the adult. As stated in the previous article, "authority in a democracy must never, in any relation, be based upon fear or self-abnegation. It must rather be accepted as a benevolent superiority, aiming at the benefit of the individual and the group as a whole."<sup>2</sup>

The teacher has secured in advance ample reference books and texts on natural resources and allied subjects. He has also prepared books for note taking, materials for making charts and models, for drawing, painting, etc. Books and materials that all will use are placed on general shelves. Those which bear specifically upon the topics of individual work groups are placed on shelves near the groups that are to use them.

*Plan of Work.* The plan is to have only two work groups in the classroom—that is, sixteen pupils—during much of the time. The other two work groups should be scheduled for workshops, art rooms, music activities, recreation, gymnasium, and other hobby interests to which they can go as groups (or, whenever possible, as individuals, though this may create some problems as a result of unsupervised movement through the building). During these periods the homeroom teacher holds discussion conferences with each of the remaining groups, working with one while the other is occupied with *quiet* activities relating to its projects, as, for example, making drawings, compiling facts, or reading up on the subject.

We will assume that the teacher is now working with the eight boys interested in coal. One boy has undertaken to report on geological formations and sources of coal. Another has chosen, as a

<sup>2</sup> S. R. Slavson, "Group Education for a Democracy," *The Journal of Educational Sociology*, xiii:4 (December 1939), p. 229.

result of preliminary conferences with the teacher, to describe how mines are dug. A few other boys have undertaken to make models of mines, elevators, and so forth. One or two others report on safety measures in modern mining and how they have developed. A lively discussion is going on. There is give and take, exchange of ideas; there are challenges and disagreements. All keep notes and are planning to produce one unified exhibit out of these discrete efforts of the different individuals. The teacher asks questions, makes suggestions, explains, refers to sources for further information, corrects drawings and sketches.

When this conference is over, the teacher asks the boys to continue their work quietly while he confers with the other group. Now the roles of the groups are reversed. The discussion group turns into a quiet-activity group and vice versa. When the second conference ends, the other two work groups return to their tables and projects and the groups which have spent the session in the homeroom go to their extramural activities. The making of models, and work of a noisy and heavy nature, such as woodwork, is done in the shops.

*Class Meetings.* The life of the class cannot always remain so disseminated, however. There are many problems that concern the entire class. These are discussed in "class meetings" which are held once or twice a week, or more frequently when necessary. Matters that require the attention of the entire class include: sharing of tools, orderliness, materials needed, the planning of trips, the arrangement of exhibits and parties, parents' day, reports on current events, outside speakers, communal events, complaints from other classes or the school administration about the behavior of members of the class. Our plan also includes "age councils" (described below), and reports from the delegates to these councils are presented at the class meetings. Some communications from the principal's office should be directed to these meetings as well as to the age councils. The meetings should be conducted by a class chairman, with the *active* guidance and advice of the teacher. The latter must see that the

meetings are brief and constructive, though discussion is free and general.

*Drill and Study Groups.* It is to be expected that individual members of the class will need periods of drill in the tool subjects. Such "study groups" are organized across work-group lines; *i.e.*, children who need the same drill in arithmetic are gathered from all work groups. A similar plan is used for reading drills, etc. If the teacher deems it necessary, drill for the entire class is arranged for stated periods but these should be of short duration.

*Reports and Exhibits.* Two or three times a week members of the different work groups report to the entire class, by panel procedure and with as much visual material as possible, on their findings. This is his opportunity to do some teaching, to expand his pupils' horizons and deepen their knowledge. To the pupils these sessions present possibilities for clarifying thinking, for practice in formulating and presenting ideas, for attaining poise, and for sharing with others.

Exhibits of notebooks, samples, models, charts, pictures, and drawings should be held at least once a term and, when possible, twice. School officials, parents, and other classes should be invited to view these exhibits during the day and on at least one evening. The entire school may have a "project-exhibit evening" open to the community. The student council is the proper agency for promoting and advertising these events.

*School Participation.* At some points in the preceding pages, reference has been made to situations in which the children participate in the conduct of the school, as, for example, the classroom, the hallways, and exhibits. But democratic participation needs to be extended further. Classes send one or two representatives to age councils. These are placed in the charge of experienced and skillful group counselors who may be chosen from the teaching staff of the school. Pupils aged ten to twelve have one council, those aged twelve to fourteen another. Common problems, such as the use of playgrounds and yards, order in the hallways and on staircases, trips for more

than one class, picnics in the spring or on week ends, and after-school activities may be brought up for planning and decision by these groups. Councils would also plan Christmas funds, the making of toys for the poor and infirm, etc. Practice may show that children under twelve can do very little of a group deliberative nature and their councils may be abolished. The older pupils, however, especially the junior-high-school groups, under able adult leadership, are unquestionably able to take part in this activity.

The councils and, through them, individual classes should be drawn into participation in as many of the affairs of the school as is practicable and as many as the children can fully understand. Councils may meet once a month, after school hours, and the minutes of these meetings may be mimeographed and distributed to all classes for discussion at the time when the delegates report on these meetings.

*Community Participation.* The present writer feels that the extent of community participation possible for such young children is very small. We must recognize, of course, that such participation is the core of democratic living, but it is important not to force children prematurely into areas of function the meaning of which they do not grasp. Community awareness, however, can be aroused in young children. Trips to stores, railroad terminals, docks, factories and shops, fire and police stations and, in some instances, even courts, collection of funds for the poor, making toys for distribution, trips in connection with projects all serve to make the pupils aware of their environment and arouse a growing sense of its importance. During discussions with work groups, classes, councils and assemblies, the teachers and the principal should emphasize the community and group aspects of our life. But these talks should not be forced. They ought rather to reflect the social attitudes of the adults. As pupils grow older, their participation can become more active both in the schools and in the community.

*Discipline.* Discussion of the vexing question of discipline will

have to be limited to general considerations in this brief paper. Discipline is generally assumed to proceed from some person in the position of authority. In schools, the teachers and administrators constitute this authority. In socialized education, however, it is necessary for us to think in terms of discipline as it arises from the situation itself. A purpose and a vital interest are not only absorbing but they also discipline. The desire to be accepted by a group is one of the most effective disciplines known. The friendly attitude of an adult toward a child is a strong disciplining influence. The difficulty is that in the minds of most people the term discipline is synonymous with fear and force. To be sure, children who have already been distorted by unwise treatment in the home and school will present problems to their teachers even with the best educational plan. But these children constitute a real challenge to the skill, sympathy, and understanding of the teacher. The plan of group learning is the best disciplining situation for these children because it prevents rebelliousness and resentment toward adults. Most problem children are more amenable to the influence of their contemporaries than they are to the pressure imposed by their elders.

Some practical means of control, such as hallway monitors, may have to be set up to supervise the movement of work groups and individuals between classrooms and special activity rooms. Experience points to the fact, however, that a captain or a platoon leader chosen from the members of the work group can easily hold the others in check. If any difficulty arises in this connection, it is a matter to be dealt with by the entire class or, if necessary, by the age council. In extreme cases, unmanageable children are referred to the principal. Here either ordinary means of control or psychotherapy may be indicated.

#### ATTITUDE VERSUS PLAN

Only a brief word can be said here about the most important feature of all educational efforts. No plan, no matter how well de-



scribed and executed, can of itself assure its full educational value. This value depends rather upon the *attitudes* of the teachers and administrators. If the emotional attitudes and intellectual values are not in consonance with the true spirit of socialized education and group learning and experience, the best plan and the most noble intention will fail. This question is discussed in some detail elsewhere.<sup>3</sup>

#### SUMMARY

The plan briefly outlined above serves all the usual objectives of education. Observation, controlled study, and common sense confirm the fact that learning takes place best where interest exists. The plan suggested here activates interest through work, participation, and the group stimulus. It provides for drill in and acquisition of the tool-subject knowledges. It calls for the "broadening education" through manual work, recreation, arts, hobbies, and other facilities provided by the school. But it accomplishes more than the fulfillment of these aims. The proposed organization of the classroom and the school socializes the child's personality, develops attitudes of tolerance and acceptance of others, activates the resources of pupils and teachers alike, develops the ability to work with others, provides training in the formulation and expression of ideas, teaches how to study and to do research, evokes social interests and a sense of responsibility. Above all, it *matures personality*. These more important, indirect results can be attained only through the group process. There is, therefore, a growing feeling among educators and sociologists that the only valid education in a democracy is group education.

<sup>3</sup> S. R. Slavson, *Creative Group Education* (New York: Association Press, 1937), Chapter XVII, "Staff Qualifications," and Chapter XVIII, "The Educational Consultant."

## THE MEANING OF SOCIAL RESOURCES

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In the last fifty years the number and importance of social resources in this country, as well as throughout the world, have multiplied tremendously, till at the present time we are surrounded on all sides by them. Our very existence has become more and more dependent on them. It should be important, therefore, in the midst of this growth, to stop for a while to consider and examine these resources—find out what they are and why they exist.

The subject matter of sociology reaches out into every situation involving human interaction. In a like manner the subject matter of "social resources," the means through which interaction takes place, reaches out into every situation involving human behavior.

The concept of "social resources" arises out of the recognition that all institutions, associations, social agencies, and attitudes have certain common characteristics. In the first place it should be recognized that these "resources" develop or arise because a need exists for them. This need may be physical, psychological, economic, or social. In fact, unless these agencies satisfy a need there is no scientific or logical reason for their being.<sup>1</sup> Thus we can show that hospitals developed because of sickness, prisons and courts—as well as community centers and boys' clubs—because of crime. Social legislation developed because of insecurity and the development of new industries. A glance at any legislation or charter will immediately (in most cases) point out the need that prompted the inception of the legislation or the institution.

The New York City Housing Authority was created by an act of the New York State Legislature in February, 1934. The findings of the legislative body read in part: "It is hereby declared that in certain areas of cities

<sup>1</sup> This has been Professor Frederic Thrasher's contention in his lectures at New York University.

of the state there exist unsanitary or sub-standard housing conditions owing to over-crowding and concentration of population, improper planning, excessive land coverage . . . that the clearance, replacing and reconstruction of the areas in which unsanitary or sub-standard housing conditions exist . . . are public uses and purposes for which money may be spent and private property acquired; and the *necessity in the public interest* [italics mine] for the provisions hereinafter enacted is hereby declared as a matter of legislative determination."<sup>2</sup>

In less formal groups, such as the gang, the needs may be expressed in less formal ways.

A resource may satisfy one or more needs. Further, it may develop or create other agencies to meet new needs as they become evident. Thus the state may satisfy many needs through the creation of new agencies, such as the ICC, WPA, NYA, etc. A circular issued by the National Youth Administration illustrates this point rather well. In this circular it is stated that "until recently the chief problem of education has revolved around the provision of educational facilities, the assumption being that there would always be enough students to use the facilities. . . . Up to February 1934 little was done about ensuring that our educational institutions, especially those of higher learning, would be utilized to their fullest capacity. *This problem had previously been neglected, except by private organizations and individuals providing scholarships.*"<sup>3</sup> Studies showed that private agencies could no longer deal with this problem, hence the National Youth Administration was instituted. The utilization of learning institutions became a new field for government functioning.

This type of activity may be true of other resources. A social club finds that many of its members are facing financial reverses, hence it forms a committee to deal with this problem.

The purposes of resources are allegedly to satisfy, rectify the

<sup>2</sup> From a Report on the Activities of the New York City Housing Authority. This report, which was not dated or otherwise identified, was sent to the writer by the New York City Housing Authority, 10 East 40th Street, New York City, on September 16, 1938. The preamble to the United States Constitution is another good example.

<sup>3</sup> NYA Circular 910 (Washington, D.C.: National Youth Administration, January 22, 1937).

means of, or remove the barriers that stand in the way of designated needs. For the sake of clarity and coherence, therefore, three types of social resources can be distinguished here: first, preventive, the agencies through which society acts to prevent interference with the fulfillment of its needs; second, adjudicative, the agencies through which society determines, or acts to determine, what form of action is to be taken to satisfy its needs; third, curative, the agencies through which society attempts to adjust or modify its needs. Many resources will have some aspects of each. The type of resource it is will usually be determined by its charter or implied from its activities.

The resource may originate through the efforts of an individual, such as the Rockefeller activities; a group, such as the chamber of commerce; a government; or another institution. In all cases the resource is a societal development.

The social resource may be a spontaneous and unplanned development, but once it is formed it follows along the direction of satisfying needs. The need may be one of Thomas's four general needs: response, recognition, new experience, and security, such as in the gang; or it may be a clearly defined one in a charter, such as a hospital would have; *i.e.*, care of the sick. It is hardly necessary to mention that the culture will determine to a large extent what form the social resource will take in response to a need.

We may now define social resources as the organized associations, institutions, and attitudes, both public and private, which society has developed to satisfy its physical, psychologic, economic, and social needs.

We can point to countless examples of social resources, each of them having the above characteristics. Hospitals, theaters, burlesques, courts, probation, NYA, CCC, housing, cellar clubs, community centers, jails, schools, the gang, the family, churches, and the state are a few examples. As our needs become more numerous and more complex, more resources become necessary.

The question that might very well be asked is: How does the definition of *social resource* differ from *institution*, *association*, *social agency*, and other terms of this nature? The fact is that it does not differ; it is an inclusive term.

It is interesting to note that the factor of desirability does not enter into the consideration of social resources. Hence a social resource may be undesirable from the point of view of the mores, such as the taxi-dance hall, the burlesques, etc., in the United States, or it may be undesirable from the point of view of technique and science, such as mass dormitories in prisons—perhaps even the whole idea of prisons—or work relief. Despite these supposedly undesirable characteristics these resources continue to exist, and unless these needs are eliminated or are met in different ways, these resources will continue to exist.<sup>4</sup>

Social resources may be compared to natural resources, and there are two elements involved. First, a natural resource may be used as an *element in conflict*. For example, during a war many natural resources are used to make guns, bullets, powder, etc. Other items such as wheat, oil, etc., become essential if a nation is to be successful in war. The matter of whether a war is being fought for a just or desirable cause does not enter into the situation. The resources are in the hands of those who command the territory wherein these resources are found. We can point to other examples of natural resources as elements of conflict, such as the use of trees to combat soil erosion and floods. Many others could be cited here. In a like manner a social resource may be used as an element of conflict. A church may be used in a drive against liquor consumption, against motion pictures, or it may be enlisted to help a state during wartime. A government may establish an NYA or a CCC to combat crime and poverty and unemployment. A Liberty League may be set up to curtail social legislation. Just as it is true of natural resources, so is it

<sup>4</sup> David Dressler, *Burlesque as a Cultural Phenomenon*; unpublished Ph.D. thesis, New York University, 1937. (It is Dressler's conclusion that if burlesque dies out, it will be because its need has been met in some other way.)

true of social resources: the question of the justice of the cause or the desirability of the agency does not enter into the analysis. The direction of the social resource is geared by those in command.

Secondly, a natural resource may be used as a *constructive element*. Steel is used to build bridges, wood to build houses, cotton to make clothes, powder to blast tunnels, etc. Here again it does not matter whether the item being built is necessary or desirable (from the point of view of technique, design, and purpose). It may also be said of the social resources that they can be used as a constructive element. Some examples of these are character-building agencies such as Y's, educational institutions such as churches and schools, hospitals to heal and prevent disease, the NYA and the CCC to provide jobs and rebuild or maintain morale.

It should also be said that natural resources and social resources are interdependent, and very often interact with each other. Both natural and social resources represent fundamental means of dealing with situations, as the term "resource" implies. Both are governed by natural laws.



## RESEARCH PROJECTS AND METHODS IN EDUCATIONAL SOCIOLOGY

*In order that this section of THE JOURNAL may be of the greatest possible service, its readers are urged to send in at once to the editor of this department titles, and where possible descriptions, of current research projects now in process in educational sociology and also those projects in fields of interest kindred to educational sociology.*

### ANNUAL INSTITUTE OF THE SOCIETY FOR SOCIAL RESEARCH TO BE HELD IN AUGUST 1940

The nineteenth annual institute of the Society for Social Research will meet at the University of Chicago, August 16-17, 1940.

Originally founded to provide an opportunity for the discussion of common problems and the exchange of ideas among those specialists and students in the various social sciences who were actively engaged in research in connection with the community studies at Chicago, the Society for Social Research is still composed of persons working in all branches of the social sciences who are interested in the discussion of general problems of social research and of specific research projects which have been currently completed or are in the course of investigation. The offices of the Society are at the University of Chicago, where meetings are held every second week during the academic year.

The annual institute of the Society is attended by members who are attached to educational and research institutions throughout the United States and Canada as well as by members who are resident in Chicago. Papers are read and round-table discussions participated in by both guest speakers and members.

The meetings of the nineteenth annual institute will take place in the forenoon, afternoon, and evening of the dates given above. Persons who wish to secure copies of the program of the meetings may do so by writing to the Secretary, The Society for Social Research, Social Science Research Building, University of Chicago.

Present officers of the Society (1939-1940) are: Dr. S. A. Stouffer, president; Dr. N. C. Leites, vice-president; Miss Irene Toabe, secretary-treasurer; Mr. Nathan Bodin and Miss Vera Miller, editors of the *Bulletin*; Dr. E. W. Burgess and Dr. E. C. Hughes, members of the executive committee (with the above); and Felix E. Moore, Jr., executive secretary.

CRITIQUES OF RESEARCH IN THE SOCIAL SCIENCES TO BE PUBLISHED  
BY THE SOCIAL SCIENCE RESEARCH COUNCIL

The first of a series of critiques of research in the social sciences to be published by the Social Science Research Council has appeared in the form of an appraisal of Thomas and Znaniecki's *The Polish Peasant in Europe and America* by Herbert Blumer, of the Department of Sociology, University of Chicago. The publication includes statements by William I. Thomas and Florian Znaniecki together with the report of a panel discussion and a summary and analysis by Read Bain.

This is the first of a projected series of critiques of social research. In his foreword to the first of these publications, Edmund E. Day has pointed out the importance of evaluating researches made during the past twenty years. At the annual conference of the research council in September 1937, as a result of the report of a committee on review of Council policy, the Council voted "that the problem and policy committee be instructed to appoint a special committee with responsibility for planning such appraisals of completed research as in the judgment of the special committee shall discharge the council's responsibility for the improvement of the quality of research in the social sciences."

Following this recommendation, a committee on appraisal of research was subsequently appointed and at its first meeting in January 1938,

"Basic decisions were reached regarding the committee's procedure. It was decided not to attempt any immediate formulation, however tentative, of criteria by which to judge the value or significance of contributions in the social science field. Rather it was deemed advisable first to subject to critical analysis a selection of studies which were held in high regard by qualified specialists. Each member of the committee communicated with some twenty or thirty of the outstanding workers in the discipline of his special competence, both older men of established reputation and younger men of exceptional promise being included, asking each informant to submit a list of three to six works, published in the United States since the Great War, which in the informant's judgment had made the most significant contributions to knowledge in the particular discipline—economics, or anthropology, or whatever the discipline might be—with regard to which the informant was presumably qualified to speak. In asking the informant for these lists of most significant contributions, the committee explicitly stated its unwillingness to set up any criteria of

significance. The whole idea at this point was to get from the disciplinary specialists themselves a certified list of contributions thought by the specialists to have high value. Close examination of these selected works might then throw light on the nature of significance in social science research."

Dr. Day continues:

"As might have been expected, the returns of the informants exhibited a good deal of scattering, but they left no doubt that certain books in each field were held in high repute. From these the committee made a selection of six to be subjected to critical appraisal. The six so selected were: Berle and Means, *Modern Corporations*; Boas, *Primitive Art*; Dickinson, *Administrative Justice*; Mills, *Behavior of Prices*; Thomas and Znaniecki, *The Polish Peasant in Europe and America*; Webb, *The Great Plains*.

"The next step by the committee was to secure competent assessors of these six outstanding works. It was expected by the Committee that an adequate critique, even by a competent scholar thoroughly familiar with the publication, would take several weeks of intensive application. Each appraisal was to bring out as far as possible: the purpose of the author in making the study; the degree of success of the author in achieving this purpose; any observations or generalizations reached in the study, and the extent to which they appeared to rest firmly upon the materials presented. Modest honoraria were offered to those invited to undertake the work. The response of those solicited was unexpectedly favorable. Apparently the nature of the assignment was intriguing. The coöperation of an excellent group of appraisers was promptly secured."

The Social Science Research Council expects to publish from time to time similar critiques of outstanding researches in the social sciences. These publications will undoubtedly be of great value to students of research methodology who wish to apply criteria to existing researches and who also are eager to formulate valid methods for the further development of their own research projects.

## BOOK REVIEWS

*The Integration of Personality*, by CARL JUNG, M.D. Translated by STANLEY M. DELL. New York: Farrar & Rinehart, 1940, 313 pages, illustrated.

In an interesting volume, Dr. Jung, a pupil of Freud, presents an interesting study of the transition from the position of his master. Jung illustrates a neotheological position, a nonmaterialistic approach, by coming out definitely for the use of religion if a balance is to be maintained in the stress of complicated modern life. His is a scientific religion but nevertheless a religion as well as a mental hygiene. He stresses the need of religion in the reconstituting of the broken soul in order to achieve a reintegration in complexity. It acts as a balance wheel.

This point of view, coming from the most outstanding psychologist and psychotherapist of the day, is startling but logical. We hear much of transference therapy. Dr. Jung transfers much of the responsibility to religion.

It is refreshing to find a psychologist with such an open mind, and one with such a wide range of interests and thorough scholarship. He makes an interesting contrast of the mere practical approach of the East to problems of inner conflict with the methods of the struggling West. His book deals as much with the normal mind as with the neurotic. In a culture of extreme complexity, many find themselves overwhelmed and in need of an outlet. This outlet, according to Jung, is religion. The book, however, is not a religious one. It is a profound and practical book which will be found helpful to many who wander through the morass of modern life.

*Louisiana French Folk Songs*, by IRENE THERESE WHITFIELD. Baton Rouge, La.: Louisiana State University Press, 1940, 159 pages.

This volume by Miss Whitfield is a decided contribution to the folklore of America, in which field modern education is doing so much to annihilate much of the poetic and picturesque residues of yesteryear. The words are given in the patois of Creole French, a mixture of Old French and English, with bits from other languages thrown in for good measure. The melody and symbols are given in phonetic alphabet. This is invaluable, for many unfamiliar with the sound values of "Cajun French" would otherwise have little understanding. The selections show practi-

cally no Negro influences. They are, rather, traceable to the French songs brought over by the colonists and changed, of course, slightly over the years. There is a section devoted to songs that are typically Cajun. These are of fuller interest sociologically and anthropologically as they were engendered from the folkways and occupations of a group. There is evidence of their having been modified by local contacts, yet their flavor is individual and far less like the Classical French antecedents of the other songs given. The volume is a valuable contribution to the folklore and folk music of a passing America.

*You and Heredity*, by ARAM SCHEINFELD. New York: Frederick A. Stokes Company, 1939, 434 pages, illustrated.

In this volume, Aram Scheinfeld has done an amazing thing. He has written in a readable, interesting way a thoroughly scientific and valuable book on the biological processes which are of vital concern to the intelligent. He sets forth the immutable laws of heredity, and the volume will do much to stimulate interest and appreciation in the field of genetics and race betterment. Scheinfeld sets out with the statement that the book is contrived with the layman in view; yet in no instance does he descend to the low level of much pseudoscientific writing. An important feature of the text is the inclusion of excellent and graphic illustrations. These illuminate much of the material that could otherwise be extremely technical and difficult to understand except among those with training in biological fields. Such phenomena as the inheritance of musical talent, twins, quintuplets, longevity, eye color, hair color, and intellectual traits are treated thoroughly and concisely. The book is decidedly one of the most outstanding and useful ones in this field to come from the press for a long time. It deserves popularity.

*Mind Explorers*, by JOHN K. WINKLER and WALTER BROMBERG, M.D. New York: Reynal & Hitchcock, Inc., 1939, 378 pages.

In this volume the authors have done an admirable job in treating historically and critically the development of psychology and psychiatry. They begin with the early charlatans, the phrenologists, and go through a logical genetic development to the psychoanalytic school as exemplified by Freud. There is one seeming inadequacy: the varying proportions of space assigned to the different theories. For example, Galton is given

eleven more pages than Freud, yet in the authors' minds the contributions of Freud were more original and outstanding.

The authors must be praised for their fairness in evaluation and clarity of exposition in each case. Obviously there cannot be a detailed treatment where the field is so extensive. Yet their ability to condense is laudable, and although the style is not brilliant there is happily no attempt at a vest-pocket sketch so often encountered. The text is especially valuable to one who wishes to gain a concept of the development of this interesting field. The authors do appraise, but eschew indoctrination as such.

*Social Control in Its Sociological Aspects*, by L. L. BERNARD. New York: The Macmillan Company, 1939, vii + 711 pages.

The press notices of Bernard's *Social Control in Its Sociological Aspects* gave hope that at last the study had been made which would delimit the field of social control and provide a schemata for its data. The hope is further increased when one reads in the preface that "Psycho-social processes and factors are purposely subordinated to sociological categories." When one reads the book, however, the hope gradually wanes.

Methods employed in social control, according to Professor Bernard, are (1) use of violence, (2) use of intimidation and fear, (3) use of fraud, (4) persuasion and propaganda, and (5) control through scientific fact. The author, who apparently is a social evolutionist, attempts to present the development of these methods in such a frame of reference. His case is not at all convincing. One wonders if the author is determined to support his categories or if he is just naïve in the following statement:

"Force has gradually diminished in importance in social control, . . . threats and intimidation, fraud, and exploitation by more direct methods, intrigue, manipulation, deception, magic in its multified forms, deceptive propaganda, and many other milder devices have come to be important. But these in turn have begun to give way, and in many of their worst aspects are now largely outlawed, owing to the headway that is being made by the new ethical criteria of social justice and social welfare in social control."<sup>1</sup>

The most suggestive chapter for the educator is the last, which is devoted to education. He holds that education is an indirect factor in control. If it attempts to be an immediate factor, it degenerates into propa-

<sup>1</sup> Pages 42-43.



ganda. Nowhere, however, does he suggest the relation between education and the sociological factors of the environment.

The greatest value of the book is that it brings together and synthesizes much source material and presents it in a readable, informative pattern.

*Preface to an Educational Philosophy*, by I. B. BERKSON. New York: Columbia University Press, 1940.

Within the framework of the Dewey "experimental" or "reconstructionist" philosophy, Berkson sketches a social philosophy for America. He believes a philosophy of education should be a correlative, not of metaphysics, but of the ethical ideals of the culture within which it exists; and in this country should be a guide to help the schools play a part in reconstructing the political and economic sides of democracy. Democracy as a philosophy of life is based on the conviction that all men are of equal moral, or personal, worth.

Berkson thinks the Dewey group mistaken in two of its theories. First, they fail to see that the ethical core of a philosophy of life is something beyond proof or disproof, something, rather, in the nature of a conviction. Secondly (and this is a fundamental criticism) they fail to see that philosophy as a theory of life and education cannot always be changing. A philosophy may be an "hypothesis," but at least it must be a very long-range one, extending over a culture epoch. It should be a hypothesis not only in the sense that it is *provisional* but, as in science, also in the sense that it is a *mental construct, believed to be true, upon which experiment and action are to be based*.

*A Curriculum in Veterinary Medicine*, by OSCAR V. BRUMLEY and W. W. CHARTERS. Columbus Ohio: The Ohio State University Press, 1939, 74 pages.

A veterinary college, founded in 1884, revised its curriculum in 1915 and then in 1929 decided another version was necessary. This monograph is a description of the methods used by the faculty, with only one technical clerical assistant, to rearrange the study of veterinary medicine to meet the needs of this profession. The study, therefore, is of interest as an example of an important and fundamental project which did not require a huge amount of time.

*The Other Germany*, by ERIKA and KLAUS MANN. New York: Modern Age Books, 1940, xvii + 318 pages.

This is the story which the Manns have repeated on many lecture tours. It is more their story, for it is what all who insist upon the separatism of Hitler and National Socialism from the German people would have us believe.

The defense of the "other Germany" is beautifully and forcefully presented. In the first section, "Looking Backward," the authors bring many great German names into perspective—men who have made history. Despite the work of Frederick or of Bismarck, or the writing of Hegel, Fichte, and Nietzsche, the authors emphatically deny any affinity between Hitlerism and the German people.

How, then, explain the fact of eight years of Hitler? The authors recognize the complex factors involved, but attribute it to failure of the Weimar Republic to take firm action against those who would profit from its fall, the appeal to youth, the promises to both labor and capital as well as the professional group, and fear—not fear of death, but fear of anarchy.

The material is personalized by creating a "neutral" to make the analysis, by tracing the village schoolmaster who denounced democracy and secretly wore a swastika only to have his son killed in the Röhm purge and himself to be discharged three months before becoming eligible for a pension, and by a vivid description of the forced trek of women and children for no offense other than being in a breadline, during which a Nazi slips away from the S.S. and generously aids a little lad who was in the line to buy an egg for his mother to make a birthday cake for his father.

The argument is subtle—the "other" Germany has been duped, tricked, and even the Nazis themselves seek to ameliorate their "official" acts. Now the people stand helpless, confused, and repentant and appeal to America to save them from their monstrous tyrants.

In their attempt to renounce Hitlerism as non-German, the authors curiously omit any reference to Hegel or Fichte and spend many pages seeking to show that Nietzsche has been misinterpreted. They do acknowledge the indifference of the masses to democratic government, but fail to state or even admit that such indifference has been characteristic of an authoritarian government of their own choosing. The present writer would take sharp issue with the plea that "Europe and America belong together. Unless our peace is righteous and lasting, your peace will be

threatened." We have heard the siren strains of those who would enlist our aid in the destruction of Germany; this is a unique appeal—even more enticing—to aid in the destruction of Nazism to save Germany from itself!

*A Girl Grows Up*, by RUTH FEDDER. New York: McGraw-Hill Book Co., Inc., 1939, 235 pages.

This book is written for the teen-age girl. It answers many questions about growing up that the adolescent girl finds puzzling. These same problems have been confronting adults who work, play, or live with adolescents. Here is material that should interest both groups for it answers the thousands of questions about behavior that puzzle us all. The "teen" girl wants an answer, while parents, teachers, and group leaders would like to answer those questions. Miss Fedder does answer them out of her wide experience. "What does it mean to grow up?" "What is life all about anyway?" These problems and many more are handled with an intelligent understanding of the growing girl.

The problems of emotional maturity and personality development are dealt with, while family relationship, boy and girl relationships are discussed. The treatment of the material is handled in such a way as to give information about fundamentals of behavior so that the individual may grow in her ability to judge behavior. The author uses no technical psychological terminology. However, the book is based upon sound knowledge of the psychology of behavior.

*Educating for Health: A Study of Programs for Adults*, by FRANK ERNEST HILL. New York: American Association for Adult Education, 1939, 224 pages, \$1.25.

The purpose of this book is to give information on the important organizations engaged in teaching American men and women to lead healthier lives.

The book presents a comprehensive survey of health education in the United States and endeavors to show the need for a "greater coordination of health educational activities and for national and regional unity."

This book is recommended to educators as a source book of information on voluntary organizations promoting health and the methods being used to promote health education.

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